

THE FIFTH GOSPEL

REVISED VERSION

BY

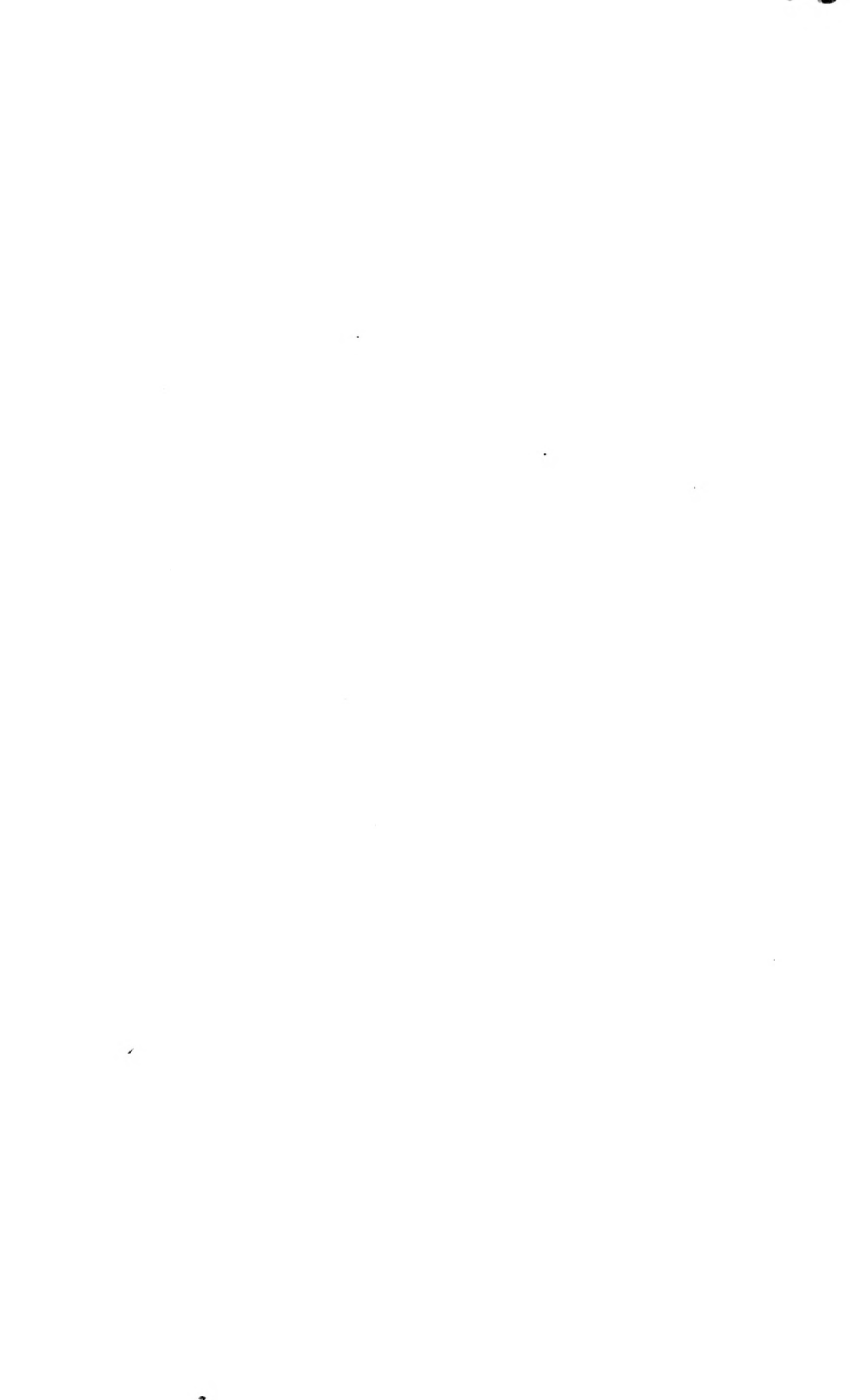
CHARLES ROADS, D.D.

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THE FIFTH GOSPEL

OR

The Gospel According to Paul

REVISED VERSION

BY CHARLES ROADS, D. D.

AUTHOR OF "CHRIST ENTHRONED IN THE INDUSTRIAL WORLD"
AND "LITTLE CHILDREN IN THE CHURCH OF CHRIST"



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INTRODUCTION.

THE mass of facts concerning Christ's life which Paul has contributed to the general gospel will surprise every Bible student who sees it compiled for the first time. In historical comprehensiveness and value it compares well with any of the four others, and fully justifies his claim to have a fifth Gospel. Chronologically, indeed, much of it was written first, and all of it completed long before John's.

We have here simply set it all in order after the example of Luke, dealing with the substance of apostolic preaching and belief as he knew it. Or, in his words by the Revised Version, we "have taken in hand to draw up a narrative concerning those matters" which were the basis of Paul's preaching and teaching. Paul's claim that he had received his gospel independently and directly from God is not to be lightly set aside; that it came to

him not from man, neither was he taught it, neither did he go up to Jerusalem to consult with the other apostles, but the gospel he preached was intrusted to him through revelation of Jesus Christ; to him, because he also was an apostle.

What, then, is Paul's distinctive gospel? The Church, even to our day, certainly has failed fully to understand this repeated and pathetically persistent claim of Paul that Christ had committed to him a fresh gospel. Probably because its extent and unique value is not appreciated. It is scattered in precious fragments through many letters and discourses after the manner of the material Luke was inspired to rewrite, or, like the petals of a rarely beautiful rose, torn apart. Only Paul himself could gather them, and construct that magnificent flower, his Rose of Sharon. Our attempt will necessarily appear artificial, but there is no other way now to exhibit its completeness.

We have therefore collated all data that are really historical, from the epistles and Paul's

discourses reported in the Acts of the Apostles, into chronological order, and we confidently present it as truly the fifth Gospel. It must be so regarded by all who give consideration to Paul's words concerning it, and to his place in apostolic history. How astonishing that we labor to prove that there are four Gospels, and only four, in the face of this claim of Paul! Are his utterances to be ignored wholly? We have lost a valuable part of the general gospel by so doing, and now should let harmonies of Christ's life add the fifth column, and then Paul and John will be seen to go back beyond the others into the eternity past, and Paul alone forward into the farthest future, after the ascension of Christ. Harmonies must be wider and longer to present the complete mission of the Christ until his redemptive work is finished.

Paul's memorabilia of Christ are, in single items, glorious to his responsive soul and to his masterful intellect, and sublime in suggestiveness. Just as all profoundly spiritual Christians to-day, and especially preachers, find it

difficult to study any book of the Bible as a whole, or even a complete paragraph, but are thrown off into meditations and homilies by a single inspiring verse, so Paul could not calmly proceed in orderly biographical tread through that wonderful Life. He halts at each item, is thrilled by its sweetness, and starts off in comment and application exceedingly rich and helpful. We follow him and lose the particular fact about Christ, which forms his text, or rather have never made the effort to think of all his texts together. For, while thus meditating, Paul sees another gospel truth, and again takes to inspired rambling through Christ's green pastures and by his still waters.

Thus it has come to pass that in Paul's letters all these texts and discourses, personal meditations, homilies, and applications, facts and comments, are printed heterogeneously together as regarded from an historical standpoint. It is like inserting an inspired homiletic commentary on Mark or Luke into the body of these Gospels without distinction of

style or type, and without systematic arrangement, either doctrinal or logical.

Our present little book on "The Gospel of Paul" is an attempt to isolate Paul's texts, which are historical data about Christ, so as to present a parallel to the four Gospels, with no thought of even suggesting that Paul's discourses upon these facts are of any lower or less really divine inspiration, or that our compilation is anything more than a help to richer Bible study. Our material is from the thirteen Pauline epistles generally so accepted, and here the sweep of facts given is very comprehensive, though so interwoven with doctrinal statement and argument that facts could not be taken out whole in every case without a little of comment hanging on. We preferred to take a little more than a bare recital of a fact, in order that we might be true to the real meaning of Paul. Otherwise the statement would have been obscure, the dovetailing into the rest difficult, or, worse still, a change of words from Paul's utterance would have been

necessary to form a readable paragraph. But this change of words we could not tolerate, and therefore not a word of any text, as it appears in the Revised Version, has been altered, except in a few cases to insert the unmistakable pronoun or noun before the verb, where the passage selected was very long and involved.

Paul's discourses in the Acts of the Apostles are manifestly so accurately reported by Luke that it is entirely proper to add all their material as part of the Pauline Gospel. The theological treatise called the Epistle to the Hebrews is also used in our work for several reasons. To prove the completeness of Paul's Gospel it is not needed, for it adds probably no fact not elsewhere stated or implied; but since the revisers, whose text is followed, still retain the title, "The Epistle of Paul to the Hebrews" (though with American dissent), since many great Biblical authorities continue also either to attribute it to Paul, or, what is the same for our present purpose, they recognize it as thoroughly Pauline in content and

spirit, though probably written by Luke, Apollos, or Barnabas, it is an integral part of the fifth Gospel. If actually written by Paul, and there are great names in Biblical scholarship for this view, who see in the really wide divergence of style only what occurs in changing from familiar letter to set essay or oration by the same author, it is, of course, proper to use it. And if written from the substance of Pauline preaching by a friend, it is no less his Gospel.

Compare now with the other Gospels. Like John, Paul begins with Christ in the eternal past. The first chapter of Hebrews may well stand beside the first chapter of John. Both have a style of lofty sublimity, and both present the glory of the only begotten Son of God, which he had with the Father before the world was. In both he is God and Creator, though sent into the world to speak for God to men. With the fifth Gospel set in order, we construct for the first time a column paralleling in gospel harmony the Logos chapter of John. Going now to the other end of the

Divine-human life, we find Paul's Gospel far excelling all the others in the revelation of the resurrected Christ. He gives us a few new facts of the earthly post-resurrection appearances of Jesus. He has a large account of the Redeemer's ascension and triumphant entrance into heaven.

But it is of Christ's intercession that Paul treats most fully. The Gospel of the Priesthood of Jesus, or of his intercessory office, is the Book of Hebrews. Just as wonderfully as John presents the Messiah as the Word of God, in the higher mystery of his prophetic office, and as Matthew shows him to us as the long-expected King, so Paul completes his Trinity of saving relations in that remarkable story of Jesus, the Priestly Intercessor running through the stately chapters of Hebrews. The history is complete without using Hebrews, but there it is dwelt upon in great detail and picturesqueness. Take also the Second Coming of Christ for comparison of Paul with the four. This wonderful event in the history of the Savior is predicted in a few scattered

verses in the first three Gospels, more fully in the last discourses in John, and by the angelic promise in Luke's first chapter in Acts. But in Paul's Gospel it is a rich and glorious chapter. As we have here compiled it, what a comfort it is to those who love his appearing! what an inspiring hope for the saints of God! Who will not again, and more fully than ever, study this next coming?

There is also a notable chapter on the Last Judgment, and its awards unto eternal things. But on all these topics it is impossible, without much repeating of passages which treat of several subjects together, to exhibit all that Paul said. It might have been wiser to have repeated under each topic, but upon mature reflection we have decided to use each verse only once.

Of the life and ministry of Jesus, which forms the main body of the other Gospels, Paul does not furnish detailed account. He gives us only a few sayings of Christ by direct quotation, but speaks always in Christ's name, and very closely echoes a large part of Christ's

discourses as found in the other Gospels. Our readers will find the chapter on Christ's words and deeds very rich and satisfactory.

The most prominent characteristic of the fifth Gospel is the personal factor. This is not wholly absent from the Synoptists, but appears only in obscure allusions, and even in John it is a very modest reference to "the disciple whom Jesus loved." In Paul, it is repeatedly what he himself calls boasting, but by compulsion, because his real apostleship was not acknowledged nor his Gospel recognized. Is it a proof of the uselessness of such pushing of personal claims, even if done in Paul's spirit, that his Gospel is yet unappreciated, and four only are persistently talked about? Or is it not rather another of many demonstrations that "much light is yet to break forth from the blessed Book?"

Let us examine, however, the real spirit in all Paul's mention of himself, and it will be seen to be sincerely humble and Christlike. There is not a trace of his old Pharisaism, nor any tinge of self-righteousness. As compared

with all other apostles, he claims for the honor of Christ's cause that he has equal authority from Christ with any of them. He was doubtless Christ's choice, though he never says so, for the vacant apostleship which Peter was in such a hurry to fill. And Christ alone had the right to fill it, not by the roundabout way of the lot, but by direct call. Or, possibly, Paul's was the thirteenth, the extra apostleship beyond the Twelve to Israel, overflowing to the Gentiles. His personal insistence is almost wholly to establish his appointment by the Lord to the salvation of the Gentile world.

Yet while his Gospel is more specifically to the Gentiles, it is not really more so than the others. Many well-known passages in Matthew, besides the final commission, extend the Savior's mission to all the world; Mark, according to an ancient tradition, wrote for the Romans, and wrote what Peter preached; and John's Gospel came after the destruction of Jerusalem and the scattering of the Jewish nation, so that it bears no trace of special application to the Jews. Indeed, the much-

discussed division into Judaistic and Gentile notions of the gospel never existed in the circle of the apostles after Peter opened the world-wide door to Cornelius, except possibly as a weak prejudice recognized by those who still had not wholly freed themselves as sinful and contrary to Christ.

How is Luke's Gospel related to Paul? Remember that Luke, in his preface, claims that he wrote what eyewitnesses told him about the Lord, and those the eyewitnesses who were with the Lord from the first. Paul declared, to be sure, that he also saw the Lord, but it was after his ascension, and he can not be included in the number of those who gave Luke the materials for his writing. Note also that Luke claims for himself to have had knowledge of these things from the beginning, "having traced the course of these things accurately from the first." The tradition which makes him one of the Seventy is very plausible. The hasty supposition from Luke's companionship with Paul that he derived his materials from Paul is opposed by his preface.

Paul's Gospel is not in Luke, though it would be easy to show that Luke had the same love for the Gentiles, which, however, Matthew also had, to say nothing of Mark and John. Luke limited his Gospel to the ascension of Jesus. (See Acts i, 1.)

Why did not Paul mention the Lord's miracle-working among the facts he gives about him? Probably because no one ever called it in question. He does specifically claim miracle-working for the apostles and disciples, and even as one of the regular ministries of the Spirit through them. He makes strongest possible assertion of himself as a worker of miracles, and all this carries with it the presumption that Jesus was a worker of signs and wonders. And Paul is more concerned for spiritual results in life and character, and glories most in presenting Jesus as perfect Savior.

But why did not Paul set in order, as Luke did, his Gospel of Jesus the Christ? We may not satisfactorily know. But the Holy Spirit who guided him loves variety, and in this case

scattered the jewels into many fields, instead of setting them into a brilliant coronet. The four Gospels are each unique. Matthew's is topical, even at the expense of being unchronological. He was the tax-gatherer at Capernaum, keeping accounts under particular heads in his primitive bookkeeping, and he brought this commercial ledger style into his Gospel. He sets the facts under heads of genealogy, early life, forerunner, baptism, temptation, the kingdom proclamation, miracles, counsels to the missionaries, etc., adding frequently many things from later periods for topical reasons. Mark is a rapid story-teller, and gives us almost bare events, with few words and no strict regard for topical or logical order. Luke announces himself the careful biographer, and is chronologically the most accurate. The spiritually doctrinal is John's, and the practically evangelistic is Paul's. Thus there are five ways of telling the sweet, old story of Jesus and his love.

The suggestion that Paul wrote his facts in scattered epistles, because he thought the

time of gospel preaching was short, and the second advent of Christ close at hand, is not tenable, for Paul wrote first and by the Spirit. He did practically adopt the attitude of constant expectancy of the Lord's coming, which Christ enjoins, but he explicitly disavows in 2 Thessalonians having intended to teach that he knew Christ would immediately appear. There is no indication anywhere that he established Churches or planned any of his work by temporary methods.

Our headings of chapters aim at simplicity and a general statement of the actual contents of the verses. These chapters might be subdivided, and many more of Paul's doctrinal statements be added as also legitimately his revelation of Christ. But the more strictly historical plan, centering in Christ's personal mission, will commend itself as a helpful first effort to set forth in Paul's own words, unaltered, the facts he knew about Jesus the Christ. Do not these abundantly vindicate his almost pathetic plea to us, as well as to the primitive Church, to be affectionately

regarded as also an apostle of Jesus Christ and the bearer of the fifth Gospel?

The surpassing value for Christian apologetics of the comprehensiveness of Paul's facts about Jesus has long been recognized. Against the destructive criticism which would resolve the supernatural of the Gospels into myths, but which acknowledges the genuineness of Paul's letters to the Romans, Corinthians, and one or more others, the array of historical data from these conceded documents is overwhelming. The unquestioned greatness and keenness of the intellect which could write these letters make his testimony for Jesus most powerful.

Paul's Gospel is doctrinal rather than historical, while the Synoptics are historical in form rather than doctrinal. In John the two elements are nearly balanced. But in all of them the doctrines generally are based upon facts of Christ's life or nature. What the facts are which Paul used as texts for his unequalled development of Christian truth must always be of great interest. That all these facts were

a direct communication to him from Christ, by personal vision or through the Holy Spirit, it is not necessary to affirm, though many of them are expressly stated so to have been received. For the truth of all, we have the unqualified testimony of this greatest apostle of the Lord. Let us reverently meditate upon his bundle of glorious letters which contain them.

CHARLES ROADS.

ST. PAUL'S METHODIST EPISCOPAL PARSONAGE,
PHILADELPHIA, August, 1897.

THE GOSPEL ACCORDING TO PAUL.

CHAPTER I.

PAUL'S PREFACE TO HIS REVELATION OF CHRIST.

FAITHFUL is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

By revelation was made known unto me the mystery, whereby, when ye read, ye can perceive my understanding in the mystery of Christ as it hath now been revealed unto his holy apostles and prophets in the Spirit.

The gospel of the glory of the blessed God, which was committed to my trust, whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

The gospel of the glory of Christ who is the image of God.

I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek.

Ye men of Athens, in all things I perceive that ye are somewhat superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and

have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent.

Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.

For therein is revealed a righteousness of God by faith unto faith; as it is written, But the righteous shall live by faith.

The grace of God was given you in Christ Jesus; that in everything ye were enriched in him in all utterance and in all knowledge.

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, in hope of eternal life, which God, who can not lie, promised before times eternal; but in his own seasons mani-

fested his word in the message, wherewith I was intrusted according to the commandment of God our Savior.

I make known to you, brethren, as touching the gospel that was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.

When it was the good pleasure of God to reveal his Son in me, that I might preach him among the Gentiles, immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia; and again I returned unto Damascus.

Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.

Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but pri-

vately before them who were of repute, lest by any means I should be running, or had run in vain. But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me: (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only *they would* that we should remember the poor; which very thing I was also zealous to do.

Passages quoted—1 Tim. i, 15; Eph. iii, 3-5; 1 Tim. ii, 7; 2 Cor. iv, 4; Rom. i, 16; Acts xvii; 1 Thess. i, 5; Rom. i, 17; 1 Cor. i, 4, 5; Titus i, 1-3; Gal. i, 11, 12; Gal. i, 15-17; Gal. i, 18, 19; Gal. ii, 6-10.

CHAPTER II.

THE GLORY OF THE GOSPEL.

BLESSED *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love, having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fullness of the times, to sum up all things in Christ,

the things in the heavens, and the things upon the earth; in him, *I say*, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto the praise of his glory, we who had before hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.

Great is the mystery of godliness; He who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

His own purpose and grace, which was given us in Christ Jesus before times eternal, hath now been manifested by the appearing of our Savior Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel, whereunto I was

appointed a preacher, and an apostle, and a teacher.

The grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world.

Ye yourselves know, how that from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials that befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ. So that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.

Passages quoted—Eph. i, 3-14; 1 Tim. iii, 16; 2 Tim. i, 10; Titus ii, 11, 12; Acts xx, 18-24.

CHAPTER III.

GENEALOGY OF CHRIST.

WHEN John had first preached before his coming the baptism of repentance to all the people of Israel.

And as John was fulfilling his course, he said, What suppose ye that I am? I am not he. But behold there cometh one after me, the shoes of whose feet I am not worthy to unloose.

Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons.

Since then the children [of God] are sharers in flesh and blood, he also in like manner partook of the same. It behooved him in all things to be made like unto his brethren, that

he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

Wherefore when he cometh into the world, he saith,—

Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me:
In whole burnt-offerings and sacrifices for
 sin thou hadst no pleasure;
Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God.

By which will we are sanctified through the offering of the body of Jesus Christ once for all.

It was necessary that the Word of God should first be spoken to you [Jews]. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying,

I have set thee for a light of the Gentiles,

That thou shouldest be for salvation unto
the uttermost part of the earth.

I could wish that myself were anathema
from Christ for my brethren's sake, my kins-
men according to the flesh: who are Israelites;
whose is the adoption, and the glory, and the
covenants, and the giving of the law, and the
service of God, and the promises; whose are
the fathers, and of whom is Christ as concern-
ing the flesh, who is over all, God blessed for
ever. Amen.

Passages quoted—Heb. i, 5-12; Rom. v; 1 Cor. xv;
Gal. iii, 16; Heb. vii, 14; 1 Cor. x, 4; Acts xiii, 23; Acts
xiii, 24; Acts xiii, 25; 2 Cor. viii, 9; Gal. iv, 4; Heb. ii,
14, 17, 18; Heb. x, 5-7, 10; Acts xiii, 46, 47; Rom. ix,
3-5.

For unto which of the angels said he at any
time,
Thou art my Son,
This day have I begotten thee?
and again,
I will be to him a Father,
And he shall be to me a Son?
And when he again bringeth in the first-
born into the world he saith, And let all the

angels of God worship him: And of the angels
he saith,

Who maketh his angels winds,
And his ministers a flame of fire:

but of the Son *he saith*,

Thy throne, O God, is for ever and ever;
And the scepter of uprightness is the scepter
of thy kingdom.

Thou hast loved righteousness, and hated
iniquity;

Therefore God, thy God, hath anointed
thee

With the oil of gladness above thy fellows.

And,

Thou, Lord, in the beginning hast laid the
foundation of the earth,

And the heavens are the works of thy
hands:

They shall perish; but thou continuest:

And they all shall wax old as doth a garment;

And as a mantle shalt thou roll them up,

As a garment, and they shall be changed:

But thou art the same,

And thy years shall not fail.

We also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned. But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. So then as through one trespass *the judgment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life: but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all

be made alive. The first man Adam became a living soul. The last Adam became a life-giving spirit.

Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham.

It is evident that our Lord hath sprung out of Judah.

Our fathers were all under the cloud and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and drank of a spiritual rock that followed them, drank of the spiritual rock that followed them, and that rock was Christ.

Of David's seed hath God according to promise brought unto Israel a Savior Jesus.

CHAPTER IV.

PAUL'S CONVERSION AND CALL.

BUT Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he *said*, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by

the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will shew him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house; and laying his hands

on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

And he was certain days with the disciples which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-

brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

But Saul, who is also called Paul, [was] filled with the Holy Ghost. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. And he dwelt *there* a year and six months, teaching the word of God among them.

But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know

that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things

I gave you an example, how that so laboring ye ought to help the weak.

Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Suffer hardship with *me*, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier.

And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God.

Passages quoted—Acts ix, 1-22; Acts xiii, 1-3; Acts xiii, 9; Acts xviii, 8-11; Acts xx, 24-35; 2 Tim. ii, 1-4, 24-26.

CHAPTER V.

THE APOSTLES OF CHRIST.

AND he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, which he promised afore by his prophets in the holy scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection of the dead; *even* Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake: among whom are ye also called *to be* Jesus Christ's.

Paul, an apostle of Jesus Christ, through the will of God.

I will not dare to speak of any things save those which Christ wrought through me, for

the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ.

Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works. In nothing was I behind the very chiefest apostles, though I am nothing.

I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfill the word of God, even the mystery which hath been hid from all ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labor also, striving according to his working, which worketh in me mightily.

So that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.

I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou,

Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. And it came to pass, that,

when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand *here* to be judged for the hope of the promise made of God unto our fathers; unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am ac-

cused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am

Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

So then ye [Gentiles] are no more strangers and sojourners, but fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone.

Passages quoted—Eph. iv, 11; Rom. i, 1-6; 2 Cor. i, 1; Rom. xv, 18, 19; 2 Cor. xii, 12; Col. i, 25-29; Col. i, 23; Acts xxii, 3-21; Acts xxvi, 4-18; Eph. ii, 19, 20.

CHAPTER VI.

PAULINE ECHOES OF THE SERMON ON THE MOUNT.

EVEN as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, *saying*,

Blessed are they whose iniquities are forgiven,

And whose sins are covered.

Blessed is the man to whom the Lord will not reckon sin.

Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Re-

joyce with them that rejoyce; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt

love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked; taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. For we know in part,

and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.

We exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but alway follow after that which is good, one toward another, and toward all. Rejoice alway; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil.

And the God of peace himself sanctify you

wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.

Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things. And we know that the judgment of God is according to truth against them that practice such things. And reckonest thou this, O man, who judgest them that practice such things, and doest the same, that

thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God.

Passages quoted—Rom. iv, 6-8; Rom. xii, 9-21; Rom. xiii, 8-10; 1 Cor. xiii, 1-13; 1 Thess. v, 14-24; Col. iv, 2, 3; Phil. iv, 6, 7; Rom. ii, 1-5.

CHAPTER VII.

CHRIST JESUS IN WORD AND DEED.

REMEMBER the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

But when the kindness of God our Savior, and his love toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Savior; that, being justified by his grace, we might be made heirs according to the hope of eternal life.

I entreat you by the meekness and gentleness of Christ.

Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell upon me.

Christ hath been made a minister of the

circumcision for the truth of God, that he might confirm the promises given unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written,

Therefore will I give praise unto thee
among the Gentiles,

And sing unto thy name.

And again he saith,

Rejoice ye Gentiles with his people,
and again,

Praise the Lord all ye Gentiles,
And let all the people praise him.

And again Isaiah saith,

There shall be a root of Jesse,
And he that ariseth to rule over the Gen-
tiles,

On him shall the Gentiles hope.

The Lord said unto me, My grace is sufficient for thee, for my power is made perfect in weakness.

Bear ye one another's burdens, and so fulfill the law of Christ.

He came and preached peace to you that

were far off and to them that were nigh: for through him we both have our access in one Spirit unto the Father.

Ye, being rooted and grounded in love, may be strong to apprehend with all saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God.

Walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell.

Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house.

Christ also is the head of the Church, being himself the Savior of the body.

I can do all things in him that strengtheneth me.

Have this mind in you, which was also in Christ Jesus; who being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man,

he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name that is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Christ, in whom are all the treasures of wisdom and knowledge hidden. In him dwelleth all the fullness of the Godhead bodily.

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more

excellent name than they. How shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to his own will.

Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus; who was faithful to him that appointed him, as also was Moses in all his house. For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house. For every house is builded by some one; but he that built all things is God. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over his house.

So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,

This day have I begotten thee:

as he saith also in another *place*,

Thou art a priest forever

After the order of Melchizedek.

Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation; named of God a high priest after the order of Melchizedek.

For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor

end of life, but made like unto the Son of God), abideth a priest continually.

By so much also hath Jesus become the surety of a better covenant. And the Holy Ghost also beareth witness to us; for after he hath said,

This is the covenant that I will make with
them after those days, saith the Lord;
I will put my laws on their heart,
And upon their minds also will I write
them.

Then saith he,

And their sins and their iniquities will I remember no more.

Now where remission of those is, there is no more offering for sin.

Ye are come to Jesus, the mediator of the new covenant, and to the blood of sprinkling that speaketh better than that of Abel. See that ye refuse not him that speaketh.

Now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those

things that are shaken, as of things that have been made, that those things which are not shaken may remain.

Jesus Christ is the same yesterday and to-day, yea and for ever.

Other foundation can no man lay than that which is laid, which is Jesus Christ.

Yea, and all that would live godly in Christ Jesus shall suffer persecution.

Passages quoted—Acts xx, 35; Titus iii, 4-7; 2 Cor. x, 1; Rom. xv, 3; Rom. xv, 8-12; 2 Cor. xii, 9; Gal. vi, 2; Eph. ii, 18; Eph. iii, 17-19; Eph. v, 2; Acts xvi, 31; Eph. v, 23; Phil. iv, 12; Phil. xii, 5-11; Col. ii, 9; Heb. i, 1-4; Heb. ii, 3, 4; Heb. iii, 1-6; Heb. v, 5-10; Heb. vii, 1-3; Heb. x, 16-18; Heb. xii, 24; Heb. xii, 26, 27; Heb. xiii, 8; 1 Cor. iii, 11; 2 Tim. iii, 12.

CHAPTER VIII.

CHRIST, THROUGH AMBASSADOR PAUL, SPEAKING TO ALL LIKE NICODEMUS.

WE are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son

in the likeness of sinful flesh and *as an offering* for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh can not please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you.

So then, brethren, we are debtors, not to

the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God.

We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with *him* by the likeness of his death, we shall be also *by the likeness* of his resurrection; knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath

died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; yet I live, *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me.

Passages quoted—2 Cor. v, 20; 2 Cor. v, 17-19; Rom. viii, 1-16; Rom. vi, 3-11; Gal. ii, 19, 20.

CHAPTER IX.

REDEMPTION THROUGH CHRIST.

NO flesh should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the

church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it was the good pleasure *of the Father* that in him should all the fullness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things in the heavens.

Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins; and by him every one that believeth is justified from all things, from which he could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken in the prophets:

Behold, ye despisers, and wonder, and perish;

For I work a work in your days,

A work which ye shall in no wise believe,
if one declare it unto you.

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the right-

eousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth *to be* a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.

Unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification.

Christ redeemed us from the curse of law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree.

Passages quoted—I Cor. i, 29-31; Col. i, 12-21; Acts xiii, 38-41; Rom. iii, 21-26; Rom. iv, 24, 25; Gal. iii, 13.

CHAPTER X.

PAULINE PARALLEL TO JOHN XIV.

NOW our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace, comfort your hearts and stablish them in every good work and word.

Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen

are eternal. For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

Howbeit we speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought: but we speak God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which God foreordained before the

worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory: but as it is written,

Things which eye saw not, and ear heard not,

And *which* entered not into the heart of man,

Whatsoever things God prepared for them that love him.

But unto us God revealed *them* through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual. Now the natural man receiveth not the things of the Spirit of God:

for they are foolishness unto him; and he can not know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

Passages quoted—2 Thess. ii, 16, 17; 2 Cor. i, 3-5; 2 Cor. iv, 17; v, 4; 2 Tim. iv, 6-8; 1 Cor. xii, 3-11; 1 Cor. ii, 6-16.

CHAPTER XI.

THE LAST SUPPER AND THE CRUCIFIXION.

THE cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? Seeing that we, who are many, are one bread, one body: for we all partake of the one bread.

I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye do proclaim the Lord's death till he come.

Now in Christ Jesus ye that once were far

off are made nigh by the blood of Christ. For he is our peace, who made both one, and broke down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of twain one new man, so making peace, and might reconcile them both in one body unto God through the cross, having slain the enmity thereby.

They that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him.

The Jews, who both killed the Lord Jesus and the prophets, and drave out us.

And though they found no cause of death in him, yet asked they of Pilate that he should be slain. Christ Jesus, who before Pontius Pilate witnessed a good confession.

And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb.

It behooved the Christ to suffer, and to rise again from the dead; and this Jesus is the Christ.

Christ died for the ungodly. While we were yet sinners, Christ died for us.

The death that he died he died unto sin once; but the life that he liveth, he liveth unto God.

God sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh.

We preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Gentiles, Christ the power of God, and the wisdom of God.

We speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of Glory.

Our Passover also hath been sacrificed, even Christ.

The sufferings of Christ abound unto us.

God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses.

Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him.

The Lord Jesus Christ who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father.

Be it far from me to glory save in the cross of our Lord Jesus Christ.

We behold him who hath been made a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every *man*. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings; that through death he might bring to nought him that had the power of death, that is, the devil; and

might deliver all them who through fear of death were all their lifetime subject to bondage. Nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself.

Looking unto Jesus, who for the joy that was set before him endured the cross, despising shame, and hath been set down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls.

Jesus also, that he might sanctify the people through his own blood, suffered without the gate.

Passages quoted—I Cor. x, 16-17; I Cor. xi, 23-26; Eph. ii, 13-16; Acts xiii, 27; I Thess. ii, 15; Acts xiii, 28; I Tim. vi, 13; Acts xiii, 29; Acts xvii, 3; Rom. v, 7, 8; Rom. vi, 10; Rom. viii, 3; I Cor. i, 23, 24; I Cor. ii, 7, 8; I Cor. v, 7; 2 Cor. i, 5; 2 Cor. v, 19; 2 Cor. v, 21; Gal. i, 4; Gal. vi, 14; Heb. ii, 9, 10; Heb. ii, 15; Heb. ix, 25, 26; Heb. xii, 2; Heb. xiii, 12.

CHAPTER XII.

RESURRECTION.

BUT God raised him from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David. Because he saith also in another *psalm*, Thou wilt not give thy Holy One to see corruption. For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption.

Remember Jesus Christ, risen from the dead, of the seed of David, according to my Gospel.

To this end Christ died, and lived again, that he might be Lord of both the dead and the living.

Christ died for our sins according to the Scriptures; and he was buried, and he hath been raised on the third day according to the Scriptures; and that he appeared unto Cephas: then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep: then he appeared unto James: then to all the apostles: and last of all, as unto one born out of due time, he appeared unto me also.

But now hath Christ been raised from the dead the first fruits of them that are asleep.

He which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you.

Behold, I tell you a mystery: We shall not

all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, *even* our Lord Jesus, make you perfect in every

good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory for ever and ever. Amen.

Passages quoted—Acts xiii, 30-37; 2 Tim. ii, 8; Rom. xiv, 9; 1 Cor. xv, 3-8; 1 Cor. xv, 20; 2 Cor. iv, 14; 1 Cor. xv, 51-58; Heb. xiii, 20, 21.

CHAPTER XIII.

ASCENSION AND EXALTATION OF CHRIST.

WHEREFORE he saith, When he ascended on high, he led captivity captive, and gave gifts unto men.

Now this, He ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.

The God of our Lord Jesus Christ, the Father of glory, according to that working of the strength of his might which he wrought in Christ, raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world but also in that which is to come: and he put all things in subjection under his feet and gave him to be head over all things to the church, which

is his body, the fullness of him that filleth all in all.

Wherefore God also highly exalted him and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

I am in a strait betwixt the two, having the desire to depart and to be with Christ, for it is very far better.

For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.

Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

Passages quoted—Eph. iv, 8, 9, 10; Eph. i, 17, 19, 20, 22; Phil. ii, 9, 10, 11; Phil. i, 23; 1 Thess. v, 9; Col. iii, 17.

CHAPTER XIV.

INTERCESSION IN HEAVEN.

THERE is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all.

The Lord sware and will not repent himself,

Thou art a priest for ever.

He, because he abideth forever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

For such a high priest became us, holy, guiltless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself. For the law appointed men high priests, having infirmity; but the word of the oath, which was

after the law, appointed a son perfected for evermore.

Now in the things which we are saying the chief point *is this*: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high priest* also have somewhat to offer. Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned *of God* when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount. But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better covenant, which hath been enacted upon better promises. For if that first *covenant* had been faultless, then

would no place have been sought for a second.

For finding fault with them, he saith,

Behold, the days come, saith the Lord,

That I will make a new covenant with the
house of Israel and with the house of
Judah;

Not according to the covenant that I made
with their fathers

In the day that I took them by the hand
to lead them forth out of the land of
Egypt;

For they continued not in my covenant,
And I regarded them not, saith the Lord.
For this is the covenant that I will make
with the house of Israel

After those days, saith the Lord;

I will put my laws into their mind,

And on their heart also will I write them:

And I will be to them a God,

And they shall be to me a people:

And they shall not teach every man his fel-
low-citizen,

And every man his brother, saying, Know
the Lord:

For all shall know me,
From the least to the greatest of them.
For I will be merciful to their iniquities,
And their sins will I remember no more.

In that he saith, A new *covenant*, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption

of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for doth it ever avail while he that made it liveth? Wherefore even the first *covenant* hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying, This is the blood of the covenant which God commanded to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

It was necessary therefore that the copies of the things in the heavens should be cleansed

with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this *cometh* judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and *having* a great priest over the house of God; let us draw near with a true

heart in fullness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water: let us hold fast the confession of our hope that it waver not; for he is faithful that promised.

Having therefore a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not an high priest that can not be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin.

When he had offered one sacrifice for sins for ever, [he] sat down on the right hand of God; from henceforth expecting till his enemies be made the footstool of his feet.

Who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.

Passages quoted—1 Tim. ii, 5; Heb. vii, 21; Heb. vii, 24; Heb. vii, 26-28; Heb. viii, 1-13; Heb. ix, 11-28; Heb. x, 19-23; Heb. iv, 14-15; Heb. x, 12; Rom. viii, 34.

CHAPTER XV.

CHRIST COMING AGAIN.

NOW we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise; for it will not be, except the falling away come first; and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God.

If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them

that are fallen asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape.

Our citizenship is in heaven; from whence also we wait for a Savior, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself.

When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

What is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? The coming of our Lord Jesus with all his saints.

To wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivereth us from the wrath to come.

Then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing.

At the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marveled at in all them that

believed (because our testimony unto you was believed) in that day.

Looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

He which began a good work in you will perfect it until the day of Jesus Christ.

So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

The testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be unreprouvable in the day of our Lord Jesus Christ. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

Yet a very little while,

He that cometh shall come, and shall not tarry.

There is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not only to me, but also to all them that have loved his appearing.

Keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in its own time he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see; to whom be honor and power eternal. Amen.

Passages quoted—2 Thess. ii, 1-4; 1 Thess. iv, 14-17; 1 Thess. v, 2, 3; Phil. iii, 21; Col. iii, 4; 1 Thess. ii, 19; 1 Thess. i, 10; 2 Thess. ii, 8-10; 2 Thess. i, 7-10; Titus ii, 13, 14; Phil. i, 6; Heb. ix, 28; 1 Cor. i, 7-9; Heb. x, 37; 2 Tim. iv, 8; 1 Tim. vi, 14-16.

CHAPTER XVI.

JUDGMENT AND THE END.

GOD hath appointed a day in the which he will judge the world in righteousness by the man whom he hath ordained.

We must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.

It is appointed unto men once to die, and after this cometh judgment. The righteous judgment of God, who will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be* wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honor and peace to every man that worketh

good, to the Jew first, and also to the Greek: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned under law shall be judged by law; for not the hearers of a law are just before God, but the doers of a law shall be justified: for when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing *them*; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.

Ye see the day drawing nigh. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at nought Moses' law died without compassion on the word of two or

three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know him that saith, Vengeance belongeth unto me, I will recompence. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

We are not of them that draw back unto perdition.

Alexander the coppersmith did me much evil: the Lord will render to him according to his works.

The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word.

Christ loved the church and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish.

Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be abolished is death.

Passages quoted—Acts xvii, 31; 2 Cor. v, 10; Heb. ix, 27; Rom. ii, 6-16; Heb. x, 25-31; Heb. x, 39; 2 Tim. iv, 14; 2 Tim. iv, 18; 2 Tim. iv, 1, 2; Eph. v, 25-27; 1 Cor. xv, 24-26.

A HARMONY OF THE FIVE GOSPELS.

EVENTS OF GOSPEL HISTORY.	MATTHEW.	MARK.	LUKE.	JOHN.	PAUL.
Preface to Luke's Gospel, . . . . .	. . . . .	. . . . .	i, 1-4.	. . . . .	{ 1 Tim. i, 15; Eph. iii, 3-5. 1 Tim. ii, 7; 2 Cor. iv, 4. Rom. i, 16; Acts xvii.
Preface to Paul's Gospel, . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	{ 1 Thess. i, 5; Rom. i, 17. 1 Cor. iv, 4-5; Titus i, 1-3. Gal. i, 11, 12; Gal. i, 15-17. Gal. i, 18, 19; Gal. ii, 6-10. Eph. i, 3-14; 1 Tim. iii, 16.
General statement of the Glorious Gospel, . . . . .	. . . . .	. . . . .	. . . . .	{ i, 1-13. iii, 16.	{ 2 Tim. i, 10; Titus ii, 11, 12. Acts xx, 18-24. Heb. i, 5-12.
Jesus the Son of God,	iii, 17.	i, 11.	iii, 38.	i, 34.	. . . . .
Jesus the Son of Adam, . . . . .	. . . . .	. . . . .	iii, 38.	. . . . .	{ Rom. v, 14. 1 Cor. xv, 22, 45.
Jesus the Second Adam, . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	Gal. iii, 16.
Jesus the Son of Abraham,	i, 1.	. . . . .	iii, 34.	. . . . .	Heb. vii, 14.
Jesus the Son of Judah,	i, 2.	. . . . .	iii, 33.	. . . . .	Acts xiii, 22, 23.
Jesus the Son of David,	i, 6.	. . . . .	iii, 31.	. . . . .

EVENTS OF GOSPEL HISTORY.	MATTHEW.	MARK.	LUKE.	JOHN.	PAUL.
Jesus born of a woman, . . .	i, 16, 18.		i, 26-35.		Gal. iv, 4.
Angelic appearances to Zacharias; to Mary; Mary's visit to Elizabeth, . . .			i, 5-56.		
Birth of John the Baptist, . . .	i, 18-25.		i, 57-80.		
Angel appears to Joseph, . . .	ii, 1.		ii, 1-7.		
Birth of Jesus, . . .					
Angel appears to the shepherds, . . .			ii, 8-20.		
Circumcision and Presentation of Jesus, . . .			ii, 21-38.		{ Rom. xv, 8. Gal. iv, 4.
Visit of the Magi, . . .	ii, 1-12.				
Flight into Egypt; Herod's cruelty, . . .	ii, 13-18.				
Return to Nazareth, . . .	ii, 18-23.		ii, 39-40.		
Jesus in Temple, 12 years of age, . . .			ii, 41-52.		

FIRST YEAR OF PUBLIC MINISTRY.

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